

1836

4-13-1836

Gambier Observer, April 13, 1836

Follow this and additional works at: <https://digital.kenyon.edu/observer1836>

Recommended Citation

"Gambier Observer, April 13, 1836" (1836). *1836*. 92.
<https://digital.kenyon.edu/observer1836/92>

This Book is brought to you for free and open access by Digital Kenyon: Research, Scholarship, and Creative Exchange. It has been accepted for inclusion in 1836 by an authorized administrator of Digital Kenyon: Research, Scholarship, and Creative Exchange. For more information, please contact noltj@kenyon.edu.

GEORGE W. MYERS, PRINTER.

From the Churchman.

THOUGHTS FOR THE CITY.

Out on the city's hum!
My spirit would flee from the haunts of men,
To where the woodland and leafy glen
Are eloquently dumb.

These dull brick walls, which span
My daily walks, and which shut me in;
These crowded streets, with their busy din—
They tell too much of man.

O! for those dear wild flowers,
Which in the woodcote so brightly grow,
Where the honey-bey, and blithe bird live
That gladden'd boyhood's hours.

Out on these chains of flesh!
Hindering the pilgrim, who far would roam
To where kind nature hath made her home,
In bowers so green and fresh.

But is not nature here?
From those troubled waters look up and view
The orb of day, through the firmament blue,
Pursue his bright career.

Or, when the night-dews fall,
Go watch the moon, with her gentle glance
Flitting over that cheerless expanse—
Her own broad star-dust ball.

Mortal the earth may mar,
And blot out its beauties one by one;
But he cannot dim the fadeless sun,
Or quench a single star.

And o'er the dusky town,
The greater light that ruleth the day,
And the heavenly host, in their bright array,
Look gloriously down.

So mild the hollow mirth,
The din and strife of the crowded mart;
We may ever lift up the eye and heart
To scenes above the earth.

Most thought, so kindly given!
That thought he wile with his boasted night,
Man cannot shut from his brother's sight
The things and thoughts of Heaven!

R. D. W.

THE OBSERVER.

CHRISTIAN UNION.

The second edition of "The Walk about Zion," recently published, contains an additional chapter on Christian Union, which forms an appropriate conclusion to the work. The author expresses himself with such candour and charity upon this subject, as will tend to render Union an object of desire and prayer among Christians, if they cannot yet agree upon the means by which it is to be accomplished.

After depicting some of the evils which arise from the separation of Christians into sects, the author thus remarks—

"At such a time it is natural to look around and see what branch of this family has the broadest substratum of Christian principle—the largest aggregate of the elements of union—the widest area of common ground, on which these scattered forces may rally and form themselves into one great holy compact, with Christ for their head—and the glory of God and the establishment of his kingdom on earth, the great object for which henceforth they shall live and labour."

We think this a fair position, and a general principle in which all Christians may agree. In the application of it, there will be of course diversity of opinion. The prevalence of a sincere desire for union, will tend to reconcile this, by removing the prejudices and wrong feelings which obscure the perception of truth. One thing is especially desirable, viz: that a writer who speaks in favour of the system, which has his preference, should not have the force of his argument untrammelled by the belief that he is of course influenced by personal partialities. A man of honesty and principle chooses, or adheres to a particular system in religion, because the results of conscientious and deliberate examination are in its favour. He who can exalt the denomination with which he is connected, or endeavour to strengthen its defences against opposition simply because it is his system is indeed unworthy of respect or confidence. If there is no material ground of difference among differing denominations, if there is no good reason in Scripture or conscience, why any one of them should adhere to its peculiarities, they are inexcusable who do not cut them off at once as excrescences upon Christianity, and merge together all sects in one grand system of amalgamation. If this may not be done, then discrimination and inquiry become a duty of indispensable importance, both for the determination of individual duty and the discovery of the best means for promoting Christian Union. In the exercise of this deliberation, and we doubt not with too deep a sense of responsibility to permit the influence of personal partialities, the author candidly expresses the belief that the Episcopal Church rests upon a substratum and occupies the area which he has described. The facts adverted to in illustration of this belief are—

1. That the Episcopal Church is truly Catholic in its character.

2. Another feature in its organization promotive of peace, is the principle, "that there shall be agreement in essentials, and freedom in non-essentials."

3. "As a consequent necessarily resulting from the foregoing principles, there is recognized among us the right of discussing freely those various doctrinal points upon which there is disagreement." This expression of course limits the right of discussion to doctrinal points, which, however important, the author does not consider as ranking among essentials.

It will be obvious to the reader of "The Walk about Zion," that these points are not selected as the most remarkable and distinguishing features of the Episcopal Church abstractly considered, but as those which especially deserve attention relatively to the subject of Christian union. They are made, severally, the ground of remark by the author, but we can only advert to what is said of the first. Of this it is given as an evidence that the Episcopal Church does not unchurch other denominations of

Christians, by denying to them "the honour and consolation of being an integral part of the Christian Church." Several extracts are given from different Episcopal authors, in support of this position. We quote the first, which is from "The Churchman," in answer to a charge of this kind.

"If this be regarded as 'an exposition of the views maintained by the Protestant Episcopal Church,' we discard it in every line and letter. The Episcopal Church makes no comparison of her own ordination with that of other Churches, and of course, neither asserts its superiority; or its exclusive excellence. It is not true that she restricts her ministrations from communions with others at the Lord's Supper. It is not true that she unchurches other denominations, or deutes them the honour and consolation of being an integral part of the Christian Church. We trust, therefore, that no such ungrounded prejudices as to the exclusiveness of the Episcopal Church, will prevent any from examining those claims to superiority, which her clergy, as the clergy of every Church are in consistency and good faith bound to do, unanimously advance in her behalf; a superiority—viz. in purity of doctrine—a superiority in scriptural warrant for her government—a superiority in approximating, in all her usages to the model of the Primitive Church; a superiority in organization which enables her to throw off extraneous influence, avoid distractions from without, and evolve her energies simply from the word of God within; and a superiority in fine, in the delicate task of combining the antagonistic forces of the vigour which conquers the world, and the stability which retains the conquests. Such claims of superiority the clergy of the Episcopal Church do make in her behalf, and the clergy of all other denominations ought, if they are honest men, to make these or equivalent claims in behalf of the Church to which they respectively belong."—*Episcopal Recorder.*

From the Missionary.

THE NEW HEART.

How could any one who had ever opened the Prayer-book, assert that the Church does not teach the necessity of a new heart, in order to salvation, through faith which is in Christ Jesus? If it were no where else hinted at, the Collect for Ash-Wednesday would settle the question. I was one of the congregation in St. Mary's Church on Ash-Wednesday, when the Rector commenced the series of Wednesday Lectures, preparatory to confirmation, which is to take place there on Easter Sunday. At the close of it he introduced an analysis and application of that beautiful Collect. It was based, he said, on the mercy of God,—declaring every where throughout his holy word, that he "hath nothing that he hath made;" a declaration but for which, as guilty sinners, we should be, of all created beings, "most miserable." But though he hates nothing that he has made, he does hate sin, which man has made, and has declared, "the soul that sinneth it shall die." "How" then "can we escape," who have "all sinned, and come short of the glory of God!" For ever blessed be the glory of his grace, he will "forgive the sins of all those who are penitent!" But it must be true penitence, sincere penitence, real penitence! We must repent, and turn from all our transgressions whereby we have transgressed, and make us "a new heart, and a new spirit." The old, the natural heart, loved sin; the new, the contrite heart, the truly penitent heart, hates and forsakes it. The old, the natural man, was an enemy to God by wicked works; the new, the spiritual man, must turn to him, in righteousness and true holiness. How great the change! How difficult the process! "Almighty and everlasting God," the Collect teaches us to pray,—do thou, since only thou canst do it, "create and make in us new and contrite hearts." Sometimes the Holy Scripture calls on us, as by Ezekiel, to make ourselves "a new heart and a new spirit." Sometimes the Holy Scriptures teach us, as by David, to call upon God to "create a clean heart, and renew a right spirit within us." Sometimes as in Paul, the Holy Scripture blends the two, exhorting us to "work out our own salvation with fear and trembling, because God worketh in us to will and to do of his good pleasure." The lesson is, that while we can not, God will not do it, alone. That while he desires it in all, the Spirit, by whom the gracious transformation is effected, may be grieved and quenched. That if we come to him in penitence and faith, "worthily lamenting our sins,"—lamenting them as offences against infinite purity and boundless love,—and truly acknowledging our wretchedness,—as "dead" by nature "in trespasses and sins,"—he will "create and make in us new and contrite hearts," and we shall "obtain of Him, who is "the God of all mercy,"—not because of any claim that even then we have upon his mercy, but because his justice is propitiated by the blood and death of Jesus Christ, made ours by a true and lively faith—"perfect remission and forgiveness through." Let the condition, the sole condition of salvation never be lost sight of—"through Jesus Christ our Lord"—"The Lamb of God who taketh away the sins of the world," whose "blood cleanseth from all sin."

I give but a rapid sketch of the analysis and application of the Collect; yet sufficient to show beyond a question, that the Church does teach the absolute necessity of a new heart, in order to salvation, through faith which is in Christ Jesus—abundantly sufficient to endear the admirable prayer on which it is founded, to every pious heart. If those who condemn the Prayer-book would first understand it, they would be more likely to commend. If those who cavil against the Church, would first inquire carefully as to her doctrine, discipline and worship, they would rather glorify God in her.

A SON OF THE CHURCH.

PROGRESS OF THE CHURCH.

The following from a Presbyterian of the Church removed lately to Florida, vividly depicts the

destitution in all spiritual things of our remote states and territories and should urge most powerfully, as with the testimony of an eye witness, our efforts for their relief.

"Here I am at last almost at the verge of civilization and religion. I am most emphatically upon Missionary ground and from this station can understand most fully the necessity of arousing in the Church that zeal and warm hearted interest for which you have so earnestly laboured. I can feel how important it is that our ministers should track hard upon the wilderness, as his axe rings in the forest; not waiting for circumstances to develop the Church, but creating and moulding those elements which may be constantly developed in a new country.—We lose ground when we should gain, arising I am confident, from the opinion too prevalent that immediate action is not required. Other denominations do not think thus, and consequently supplying the wants of the first settlers they become rooted and grounded in their affections. I have traced through Georgia to this spot the greatest evidence of destitution. Moral, religious and intellectual culture are in many places entirely neglected; and where a beacon light should stand amid the more densely settled portions, there too is darkness. A Church to a town in a new country, throws its influence around, and at all events serves as an ark in the desert to hold the laws of God. But too often is it the case that the multitude travel on and there is no cloudy pillar, no manna, no priests who may lift up holy hands for the people of the Lord.

"A large majority of the settlers in the town and its vicinity are from Maryland and Virginia, gentlemen who have brought with them the taste and refinement of their own states. The Episcopalians form a very respectable number, and are extremely desirous of worshipping God in the Church of their Fathers. There is no building in this place for public worship with the exception of a Methodist Meeting House. I do not know a measure which would more immediately advance the interests of the Church than the completion of our building. The people here are willing to put their own shoulders to the wheel and to keep them there, they need only a little present assistance in order to commence at once.—*Missionary.*

CLERGY OF THE ESTABLISHMENT IN IRELAND.

At a public meeting held in London, in December last, for the relief of the distresses of the Irish Clergy, the following testimony to their excellence and exemplary conduct both in property and adversity was borne by the Archbishop of Canterbury.

I cannot, however, refrain from saying a word with respect to the character of the persons whom it is our object to relieve. I was a member of the Committee of the House of Lords, four years ago; in which witnesses of different religions, and of every variety of political feeling, were examined; and it was with great satisfaction I heard their concurrent testimony to the general conduct of the Irish Clergy; to their moderation in enacting their duties; to the kindness which they universally shewed to all their parishioners; to the respect in which they were held, even by those who did not profit by their professional assistance; and I can say with truth, that the result of the examination exhibited a body of Clergy most attentive to their spiritual duties; expending, in many instances, affluent incomes in relieving the necessities of the large population around them, without any regard to religious distinction. Such was their character while they were in prosperity; and had they not been Ministers of the Gospel—had they been merely private gentlemen living in the midst of the country, dispensing their bounties to the poor, keeping the peace among all their neighbours, and endeavouring to do all the good in their power—I should have said that to reduce the means of such a body of men was a real misfortune to Ireland. But when I regard them as Ministers of the Gospel, professing the pure Protestant faith and at the same time exhibiting to the professors of a different religion an example of truly Christian charity—I cannot but consider the oppression to which they have been subjected as one of the greatest calamities that could have befallen that country.

But now we are presented with a different picture. We behold them deprived of their property—assailed in their persons—and some of them cruelly murdered. Their conduct under these circumstances has given them additional claims upon our approbation and respect. Wherever it was possible, they have remained at their posts, in the efficient performance of their religious duties, though often with very inadequate means of subsistence; and with great risk to their personal safety. It must also be observed, to their praise that they have borne afflictions in silence; for up to this very time there has been hardly such a thing known as an application from an individual clergyman for private charity. They have dismissed their establishments—they have laid aside every thing that was not actually necessary—and have submitted to wrongs and privations: with a patience I believe unexampled by any body of sufferers. Such was their conduct before their distress, and such has been their conduct since—consistent in every part with their duties as Christian Ministers, and with the character which the professors of the pure religion ought always to maintain.—*ibid.*

From the Knickerbocker.

DUTIES OF THE AGE.

BY THE REV. ORVILLE DEWEY.

From the duties that we owe to our country, I would now pass to a single view of the duties that we owe to one another,—not merely as members of the same community, but simply as men.

A proper adjustment of the relations that ought to subsist between man and man, offers one of the greatest difficulties in the present,

and yet more the prospective state of society. It was one thing to stand upon the footing of political equality; and men were slow to understand their common rights and duties. A hereditary aristocracy is found in every country of the world but this; and that aristocracy as little thinks of admitting the mass of the people to a political equality with itself, as it thinks of admitting the lower creation to that privilege.

This political equality is one thing, I say; but it is quite another thing, to stand upon the ground of that mutual and equal respect, which befalls of the same nature, and creatures of the same God owe to each other. And this kind of equality, I apprehend, is about as little understood among ourselves, as the other, the political equality, is understood by the people and the privileged classes of Europe. And yet this, I think, is what the progress of society is.

The lower classes of society are rising in importance; the higher are proportionably sinking in importance. This is undoubtedly one of the great changes that is going on in the world. It is a change not to be resisted; it is a change not to be regretted; but it is a change which certainly brings with it duties that have never yet been discharged on earth. There is reason to fear that the sense of oppressing and wrong, long endured may break out into violence and anarchy. There is perhaps some reason to fear; though I have too much confidence in our community to say there is great reason to fear it—that in this country, a party, absurdly entitling itself the Working-men's Party—since all here are working men—that such a party may arise, and gathering all the materials of popular prejudice and discontent against wealth, and learning, and eminent talents, may gain strength to hurl from the high places of power and influence all that is respectable and dignified in the land.

But if there be any such danger, the only barrier against it must be found in the discharge of those duties to which I have referred. It must be found in a more intelligent, and more Christian-like regard for themselves, and for one another, among all classes of society. I freely avow it; I do not believe that the regard which the rich pay to the poor, and employers to the employed, is what it ought to be. I observe a style of treatment, and a tone and bearing, a manner of speaking of one to the other, which I do not believe is right; a treatment, and tone, and bearing, and language which I do not believe that creatures of the same nature, and of the same God, should assume toward each other; which I am persuaded could not, for one moment, stand the scrutiny of our Christian principles; which I am certain that devoted, and humble, and thoroughly enlightened Christians could not use. But I as freely say, that I am just as little satisfied with the feelings and treatment of those styled the lower classes toward those denominated the higher. The bond of brotherhood is not yet felt in society as it must be, to preserve it from strife and division, amidst new questions and claims that are arising out of its progress.

This new spirit of society on which I would insist may seem to be a slight and frail defence against danger to those who can think of nothing as a safeguard, but some law, or constitution, or frame-work of government; but I believe that the time has come, when nothing can save society but the spirit of society. Let men be enlightened, sober, true-hearted, and kindly affectioned, and I fear nothing for them. But let them want the only safe and saving spirit of society and though mountain barriers were lifted around them, and between them, they would only create the wider divisions, and be beaten down at last in the fiercer wrath.

Another danger among us, is that of general and pervading discontent. While all are aspiring to higher situations, it is certain that but few comparatively can be satisfied. Hence the discontent of society must be almost universal; and it must be keen and bitter, in proportion as the hopes and aims of men are raised high. The fact, I am afraid, but too well agrees with this obvious theory. If I were asked to say what seems to me to be the prolific source of social misery among us, I should say, it is this disappointed ambition; this mortified desire of notice—this secret, wearing, private, personal, domestic discontent. There are multitudes around us, who, if they would open their bosoms to us on this subject, would tell us that nothing in life wears upon them like the neglect of society. I verily believe that this state of mind has an effect upon the very health of the country. An able medical writer* has stated that there is more insanity in this country than in any other; and he ascribes it, in part, to this very cause.

These dangers if they be real: point out to us our duties of mutual love and of Christian meekness and faith.

We must feel the bond of humanity and of Christian kindness upon us as no other people ever felt it, or we shall be an unhappy people. We must feel a meekness that bows low before the majesty of heaven; we must cherish a faith that looks into heaven or we shall never learn to live wisely and peacefully, and contentedly, amidst the intermingled ties and relationship of society around us. Then the poor will not envy the rich, nor will the rich despise the poor. Then will not the high look down haughtily upon the low, nor will the low look up despitely upon the high. Then will kindness, gentleness, deference, courtesy, self-respect, and mutual respect, be seen in our streets, in our market places, on our wharves, in our workshops, in our dwellings. Oh! what matter is it, if we are passing but a brief period here, and are entering upon a boundless immortality—what matter is it, that differing apparel clothes us—that differing state surrounds us—for this vanishing hour! What matter is it,—if the divinity of virtue may array us, if the goodness of heaven may enrobe us, if God himself will be our friend, and the infinite and the everlasting and the all perfect and blessed, and beautiful,

* Dr. Brigham, of Hartford, Conn.

may be our possession and heritage—what matter is it, that we are high or low in worldly state, in worldly honor? Gracious Heaven!—is not all this enough for thy creatures, but they must still strive for the precedence, and struggle with jealousy, and pine in discontent?

From the British Pulpit.
PULPIT SKETCHES.

J. W. DE LA FLECHERE was born at Nyon, in Switzerland, on the 12th of September, 1739. In March, 1767, he entered the ministry of the Episcopal Church; and with an uncommon degree of pastoral fidelity, and ardent piety, amidst much weakness of body, discharged, with almost apostolic zeal and earnestness, the varied duties of his office, until August, 1785, when he expired in the triumph of faith.

It has been recorded of him, that when vicar of Madeley, as often as a small congregation could be collected, which was usually every evening, he preached to them. He visited every family in his parish that gave him access, for conversation and prayer; and no hour of the night, nor severity of weather precluded his attendance on the sick. He interrupted the nocturnal revellings, then common among his young parishioners by his solemn but affectionate admonitions; and braved the fury of the colliers, amidst their savage orgies and inhuman sports. At Coalbrook Dale and Madeley-wood, two hamlets in his parish, distant from the church, he preached alternately; and erected, chiefly at his own expense, two buildings for more convenient worship. At his church he preached twice every Sunday, besides catechizing children; and often repeated his services, in the evening, at places considerably distant. In his efforts to do good, he manifested a zeal and perseverance rarely seen, and was frequently rewarded with a success as striking as the means employed to obtain it. A poor collier, now living at Madeley, and upwards of eighty years of age, relates, that in the former part of his life he was exceedingly profligate, and that Mr. Fletcher frequently sought opportunities to warn him of his danger. "For," added the poor man, "he used always to run after such wicked fellows as I was whenever he saw us, in order that he might talk with us, and warn us." Being aware of his pious vicar's intentions, this collier was accustomed as soon as he saw him, to run home with all speed, and close the door before Mr. Fletcher could reach it; and thus, for many months together, he escaped his deserved reproofs. The holy man, however, still persevering in his attempts, on one occasion outran this determined sinner, and obtained possession of his house before him.—The poor man, awed by the presence of his minister, and softened by the persuasive kindness of his manners, was greatly affected, and received those religious impressions which soon ended in a thorough change of his character.

Another of his parishioners, who is still living, relates the following characteristic circumstance. When a young man, he was married by Mr. Fletcher, who said to him as soon as the service was concluded, and he was about to make the accustomed entry, "Well, William, you have had your name entered in our register once before this." "Yes, Sir, at my baptism." "And now your name will be entered a second time. You have, no doubt, thought much about your present step, and made proper preparations for it in many different ways." "Yes, Sir." "Recollect that a third entry of your name—the register of your burial, will, sooner or later, take place. Think, then, about death, and make preparations for that also, lest it overtake you as a thief in the night." This person also is now walking in the ways of the Lord, and states, that he often adverts to this and other things which his serious and affectionate pastor found frequent occasion to say to him.

From the Christian Witness.

A SICK BED THOUGHT.

"They have taken away my Lord, and I know not where they have laid him." Poor Mary, no wonder thou didst mourn for the loss of thy Saviour, although thou didst then perhaps but imperfectly comprehend the glory of his character or the excellency of his salvation. From me, almost all things else seemed to be taken; but my Saviour, he left me not comfortless.—My health suddenly failed me; my strength melted away like the snow before a summer's sun; my mind was enfeebled; I could not read, I could not converse, I could not think; I could not pray. But my Saviour did not leave me. In my weakness and confusion of thoughts I could scarcely raise my desires to him; yet almost before I sought him, he was near me. Although I could not rise to those high joys which others have experienced, I could not sink into despondency; because his hand sustained me. When sleepless and in pain, the long nights wearied out my frame, his Spirit gently whispered in my heart, "It is the Lord, let him do what seemeth him good." It was then sweet to lie quietly in his hands.—His word is pledged that all things shall work for good. He has promised all needful provision for this poor body, and all needful strength to complete the work given me to do in life, and all needful care of those dependent upon me, and left no room for my anxious thoughts about earthly things. And for my soul—even all my unworthiness cannot hinder my acceptance because he hath wrought out an atonement for my sins; he hath brought salvation. Oh! thanks be to God, that in weakness and suffering they took not away my Saviour from me.

ANECDOTE.

Toplady relates the following anecdote, of which he makes a happy application;

Sir James Tomkill was the person who painted the inside of the cupola of St. Paul's, London. After having finished one of the compartments, he stepped back gradually to see how it would look at a distance. He receded so far

(still keeping his eye intently fixed on the painting) that he was gone almost to the very edge of the scaffold without perceiving it. Had he continued to retreat, half a minute more would have completed his destruction, and he must have fallen to the pavement under the great power of the scabbard, without knowing it. Had I called out to you to apprise you of your danger, you would naturally have turned to look behind you, and the surprise of finding yourself in such a dreadful situation would have made you fall indeed. I had therefore no other method of retrieving you but by acting as I did. Similar, I may so speak, to the method of God's dealing with his people. We are all naturally fond of our own performances. We admire them to our own ruin, unless the Holy Spirit retrieve us from our folly. This he does by showing us the insufficiency of our works to justify us before God, and that by the deeds of the law no flesh living can be justified. —*Vermonth Chronicle.*

For the Gamme Observer.
NOTES ON MISSIONS. III.
EASTERN THOUGHTS.

RISEN WITH CHRIST! Such is Paul's description of the Christian. It possesses peculiar interest at this season; and should lead every one who is called by the name of Christ, seriously to inquire whether it is applicable to him. Risen with Christ, from what? Alas that in the ripest disciple of the Saviour there should be so many things inconsistent with his high and holy vocation! Of whom can it be said that he is so risen from the death of sin and worldliness, that he is in the full meaning of the phrase "alive unto God?" We have then much from which we should rise;—much that makes us even yet with all our privileges, and with all our attainments in religion, the inmates of a charnel-house. But this should not be the condition of the followers of the RISEN SAVIOUR. I shall not now speak of the worldliness, the spiritual sluggishness, the lukewarmness, the unbelief, in which so many Christians are content to lie buried, though it would be profitable to dwell on them. I point to the apathy of the disciples of the Redeemer as to the condition of the nearly SIX HUNDRED MILLIONS of men, who are living without the hope of the Gospel, and without God and Christ in the world, and who are hurrying forward to the judgement bar in guilt, ignorant of a Saviour, and the blood of atonement. I point to the indifference of Christians as to the condition of that portion of the Church of Christ on which the fatal blight of Popery has fallen. I point to their insensibility as to the condition of their own brethren and countrymen—Christians in name only, wholly or in great part destitute of the means of grace. Do I point at a phantom? Do I speak unadvisedly when I use such language in reference to the people of God? Not. Every one who has attentively considered the subject knows that the wheels of the Gospel chariot are clogged more by this apathy of Christians, than by any other cause. Yes, we are entombed in insensibility as to the world's conversion. And how long shall we continue so?

O at this glorious season when we commemorate the Saviour's victory over the grave, let us, by his Spirit, come forth from this sepulchre. And as we rise from the dead, and commissioned his disciples to go, preach the gospel to every creature, let us rise with him to the same divine compassion for the perishing sons of men, imbibe the spirit of his injunction, and do what is in our power, to hasten the happy hour when the once crucified, but now risen Jesus, shall reign triumphant in the hearts of all men. Christian Reader, are you thus RISEN WITH CHRIST?

Paster Monday, 1836.

X. H.

THE UNBELIEVER.
BY WM. D. GALLAGHER.

Still around him clung, invisibly, a chain
Which galled forever, bettering, though unseen,
And heavy though it clung it not.

CHAS. HARRIS.

I pity the UNBELIEVER.—One who can gaze upon the grandeur, and glory, and beauty of the natural universe and behold not the touches of the finger who is over, and with, and above all,—from my very heart, I do commiserate his condition. The Unbeliever!—one whose intelligent eye is sealed to the light of Revelation; who can gaze upon the sun, and moon, and stars, and upon the unfading and imperishable sky spread out so magnificently above him, and say that all is the work of chance! The heart of such a being is a dreary and cheerless void. In him, mind—the gift of intellect, is debased—destroyed; all is dark—a fearful and chaotic labyrinth—speechless—hopeless—No gleam of light from heaven penetrates the blackness of the horrible delusion; no voice from the Eternal, bids the desponding heart rejoice; no fancied tones from the harp of seraphs rouse the dull spirit from its lethargy, or allay the consuming fever of the brain. The wreck of mind is utter,—remediless, reason lies prostrate; and passion, prejudice and superstition have reared their temple upon the ruins of intellect.

I pity the unbeliever. What to him is the revelation from on high but a sealed book. He sees nothing above or around or beneath him, that evidences the existence of a God; and he dwells—yes while standing upon the footstool of Omnipotence, and gazing upon the dazzling throne of Jehovah, he shuts his intellect to the light of truth, and denies there is a God. The workings of such a mind are a marvel to those who know of this mould. During a season spent at the South, a few years since, I became acquainted with a young Frenchman—emancipated, rich—a gentleman, a scholar, a gentleman. But he was an unbeliever—an infidel! Born and educated in Paris, the hot bed of infidelity, it was not to be wondered at that his mind should have something of a sceptical bias. This was all that I at first perceived; and I

cherished an acquaintance, which promised to be advantageous to me while remaining in a land of strangers, and which appeared congenial with his wishes. Our acquaintance commenced in solitude and in solitude was matured. We often spent whole evenings alone—wandered till midnight beneath the beautiful sky of autumn, sometimes indulging in poetic quotations from our favorite authors; in reflections on our peculiar situations in life; he a wanderer from his native country, seeking to exchange his riches for ease and pleasure; I, a wanderer likewise, but sacrificing ease and pleasure, and even health, to endeavors to procure that riches, which, possessed he seemed not to enjoy. This is the way of the world; the manning of all human action and endeavor, seems to be an intense longing after something unpossessed—grasping after more than we can hold and enjoy and upon close scrutiny, human life appears to be nothing more, than a continual and wearisome chase after intangible nothings.

De l'Eure, as I have said, was an unbeliever and as our acquaintance matured and ripened into friendship, and our intimacy increased, I discovered that he was an infidel of the most hopeless kind. His travelling companions were the works of Gibbon, Voltaire, D'Alembert, and Paine; and he poured over the poisonous pages of these high-priests of infidelity, with an earnestness that won my admiration, though it lessened the respect in which I held him. To oppose the vitiating doctrines he was rapidly imbibing, and to counteract their influence upon his mind, I produced the Word of the great Revelator himself. Here it was that the mind of De l'Eure showed its already horrible deformity. Commending and praising to his heart the words of man, he spurned the volume containing the Word of the great I AM and the unequalled precepts of the guileless Saviour. Finely as I made him acknowledge the logic was which had drawn him into disbelief, and prejudicial and injurious as were its effects, still no persuasion, no entreaty, could prevail on him to abjure the creed he had adopted, and I left him as I found him, an unbeliever and an unhappy man. And I believe it is utterly impossible for the characters to be separated. The world over, he who can see nothing in the magnificence and imperishability of the works of nature, to evidence the existence of a God—who has no hope beyond the grave—no expectation in the future but to lie down, and mingle with the dust forever, and be no more—is an unhappy man.

Unbelief! It is a withering scourge to the affections. It comes over the heart with a mill-dew sweep, blighting the cherished hopes of immortality, and drying up the gushing fountains of thankfulness to God.—*Cin. Mirror.*

From the Literary and Theological Review.
THE MEANS BY WHICH GOD WILL EFFECT
THE UNION OF CHRISTIANS.

When God would bring men to adopt such an institution as he sees to be best for them, instead of addressing words to the outward ear, which is all we can do, he uses the realness cogency of events, and causes them to feel such evils as result from the want of that which he would supply. Instead of constructing discordant and reluctant materials into an outward frame, soon to fall to pieces again, he prepares a foundation for his works in the dispositions of men, and leads them to desire the boon before he bestows it upon them.

That such is the method by which Divine Providence is preparing to give peace to his people, and to build again the ruins of his temple, will not appear doubtful to one who intelligently surveys the aspect of the religious world. The evil of schism is beginning to be more deeply and generally felt, and Christian unity to be more intensely desired and by more persons. There have not indeed been wanting in any age since the Reformation, single individuals, who have risen superior to the passions and prejudices of the age to which they have belonged, and have acknowledged the evil and inconvenience of division among Christians.—There is ample evidence from the correspondence of several of the early Reformers, especially of Calvin and Cranmer, that they heartily deplored those divisions which already began to appear in the Protestant body. The idea of the unity of the Church still lived, with operative power, in their minds, and they had not yet made the discovery, that division is necessary to purity, strength, and efficiency. But these individuals have hitherto been few in number, and have always far preceded their own times, and have met the fate of those who do so. They have either spoken unheard, or, if they have been so fortunate as to gain the public ear, they have been persecuted and overwhelmed. Bent upon realizing, to its utmost extent, the right of private judgment in matters of religion, the Protestant world has hitherto pardoned more readily the grossest abuses of that right, than the least attempt to impose restrictions upon it. But there are many indications that the times are ripening for better views. A wider audience is constantly preparing for those who advocate the abandonment of our trifling peculiarities—the product of an unbridled licentiousness of thought and a return of all Christians, with submissive faith, to the grand essentials of our holy religion.—Not a few persons are, indeed, still found, who, from long familiarity with the existing state of things or from having their personal interests identified with it, or from their low ideal of the Church can see no evil in the present sects of Christendom, and even regard them as, on the whole, desirable. But their number is gradually decreasing; they are becoming the few; while that sense of the evil of sectarianism, heretofore confined to the greatest and best men, is beginning to pervade the mass of the Christian world. That this sense will be rendered more and more deep and pervading, as preparatory to the reunion of Christians, cannot be doubted. In what particular manner this result will be effected, and all parties be made disposed to harmony may not be foretold. It may be so ordered by Divine Providence, that there shall be a prevalence of error and corruption within the Church itself, which will render a vigorous union necessary for the purposes of effective discipline. Or there may be raised up against the Church, from without, such an array of persecuting enemies, such a violent opposition from Popery or infidelity, that our sects shall be compelled to cease from their shameful con-

tests, and unite all their power for self-defence. But whatever may be the means adopted, it cannot be doubted that this end is pursued, and will be attained, by the great Head of the Church. It was his last prayer, in the days of his flesh, that his followers might be one. And now that he is exalted to the throne of the universe, he cherishes the same desire, and is wielding the infinite resources of his power for its accomplishment.

Wherever the evils of division are sufficiently felt, then there will certainly be an effectual remedy devised and adopted at whatever cost. Whenever there is a will to unite, a way will be found. The points of difference between the sects now magnified into so much importance, will resume their proper insignificance. Obstacles which had appeared insurmountable will vanish and unexpected facilities will offer themselves. There are no sacrifices which will not be made by persons and communities, when suffering under evils which admit of no cheaper remedy. The most boundless and unthought-of concessions, from private interest for the public welfare, have been extorted by the pressure of necessity. No opinions, however settled; no prejudices, however confirmed; no enemies, however inflamed; can stand long in competition with the urgent demand for relief from present evil. Mountains will be levelled and valleys exalted, crooked places be made straight, and rough places plain; and over the way, thus prepared, will Concord, child of Heaven, walk forth as it were spontaneously to meet the desires of those who had long watched and waited for her coming.—*Ch. Witness.*

From the Courier of Upper Canada.

BISHOP STEWART.

Of noble birth, and connected with the first families among the aristocracy, he has ever been distinguished for unostentatious humility, priding himself more on his Christian badge, than on his long line of ancestry. Hannah More, writing of him to Daniel Wilson in 1831 says: "I have had a visit from my valued friend Dr. S. (Stewart,) from Canada. It was pleasing to hear a man of his birth speak of it as a great advancement, that he was now appointed a travelling Missionary instead of a local one! I find him much improved in spirituality."

He has been the honored instrument since we last met of causing 24 churches to be built.

Though our expectations as to what he would do in the political heats that inflame this Province, he strenuously upholds the interest and the establishment by law of the Church committed to his care. Every society tending to relieve the distressed, to reform the wicked, to propagate the Gospel, or to benefit mankind, receives his steady and benevolent aid—like Bernard Gilpin, he has raised from a lowly state more than one young person; in whom he has perceived the germ of a spiritual nature, and the promise of a fitness for the ministerial office—defraying the expenses of their education—and sending them forth to labor in the sacred vineyard. His private charities flow in a wide and never failing current. No vain pomp, no superfluous luxuries, no costly furniture, no extravagant banquets exhaust his income, but on the widow, on the orphan, and fatherless, his bounty silently and unceasingly descends. His luxuries are alms-deeds; his walks are to the houses of mourning; and his banquets, are those exquisite and inimitable viands, which a pure and Nathaniel-like life administers to him who leads it.

In the pulpit Dr. Stewart delivers plain and practical discourses, strongly imbued with evangelical doctrines. He is more remarkable for earnestness than eloquence, and cares more to render himself intelligible than admired. He seeks to win souls in preference to courting human applause by well rounded periods, or flowery declamation.

Bishop Stewart, (like his warm-hearted and venerable contemporary of the elder Church, Bishop Mc'Donnell,) sustained many severe privations and fatigues in travelling through the almost impenetrable woods, during the earlier period of his ministry; at which time we ought also to add, he devoted the whole of his private income to acts of charity and the wants of the Canadian Episcopal Church, then in its infancy. These journeys, and the labors and hardships encountered in the course of them, have rendered his Lordship prematurely aged. Though born in 1775, and consequently only 60 years of age, he bears the appearance of being at least fifteen years older. If the hoary head, when found in the ways of righteousness, be a crown of glory, how much more honored must be that head, which old age has not silvered o'er, but which has been rendered white by missionary toils, by many a weary travel through the tangled wilderness, and by a constant endurance of personal labor and hazard in the discharge of the most sacred duties;—and though venerable and dignified in aspect, is plain and homely in manners. He is a son of the seventh Earl of Galloway by the daughter of Sir James Dashwood, Baronet, and is connected by marriage with the noble houses of Marlborough, Donegal, Anglesey, Darnley, and Feversham. He has also the gratification of being maternal uncle to the talented, upright and conservative, Sir James Graham.

The Church of England may rejoice in prelates more learned, more eloquent, more celebrated than Bishop Stewart. She cannot, however exhibit one, who better merits the title of "noble."

From "the Little Kempt."

SHORT SAYINGS.

Just sayings—I give thee liberty to return to me, as often as thou feelest that I am necessary to thee. I have not shut my bowels of compassion to those who cordially and earnestly desire me.

Will thou wait to become worthy before thou approach hither? When wilt thou become worthy of thyself? When only the pious and the worthy, the great and perfect men dare to come, to whom shall publicans and sinners go? Therefore come to me, thou unworthy; so mayest thou become worthy, and thou wicked, so mayest thou become good.

He who restrains himself from permitted things, is the better able to restrain from forbidden things.

One is never so guileless or devotional, as when pains or distress befall him. Thus, when thou art in afflictions, and calamity of heart, thou art with Jesus on the cross. And when thou hearest severe and improper words, then it is given to thee to drink as a medicine of thy soul out of the cup of thy heart. Be still and drink the cup of health without murmur, so shall thy heart be justified in life and death.

There is nothing more tender, than by silence and passiveness to stop revilers, and to follow the example of Christ; who was dumb before Pilate, when they testified falsely against him.

Wouldst thou be great in heaven, be pure in the world. Justify thyself not before man, his praise is vain.

When you consider your own wants, you begin to think a little of different conduct.

We who are called of God, are of one mind, redeemed with one price, and watered by the same Spirit. He commands us to work with diligence to love and serve one another, if in truth we wish to serve Christ.

WHY DIDN'T YOU CALL ME BACK.

Why didn't you call me back, mamma? why didn't you make me come back? said little Virginia Ann, as she came crying into the house with her mouth all bleeding from a fall upon the ice.

This was the reproof of a child four years old to her mamma, for not enforcing her command, "not to go out to play upon the ice."—This, no doubt will be the galling reproof of many ruined children to overweening and fondly doating parents, when overtaken by misery; and when they behold with anguish that their wretchedness is but the consequence of parental indulgence in freaks, follies, and tempers, of untutored youth.

When the gay and thoughtless girl shall have spent and mispent the season of mental improvement in chanting after the violin, in pursuing the butterfly beauties of youth, the phantom called pleasure; and the sober scenes of riper years, and all their concomitant, complicated cares and duties crowd upon her, and she finds herself utterly unprepared for their faithful discharge, will she not remember with poignant regret the many hours which she spent in following the fantastic fashions of folly, and urge the inquiry of little Ann: "O mamma, why didn't you call me back?"

In fancy's view I see the image of fondly caressing parents growing up around them—too good to do wrong, too tender to be corrected—every wish is gratified, every temper is indulged, uncured. He is the idol of the house, and already governor of his father's domain. Years roll on—his temper, his appetites still unrestrained, "grow with his growth, and strengthen with his strength," until he is required to relinquish the gawwags of childhood, and assume the man.—His sphere of action is enlarged, and he begins to seek, in society, the amusement once found in toys. But where does he go? Not to the society of the enlightened, sober, and social part of the community, but to that, for which the unrestrained pursuits and indulgences of youth have given him a relish—the company of the dissolute and dissipated. His parents watch his course with deep, soulfelt solicitude, and wish, but silently and vainly wish, to check his ruinous career. They never restrained him in childhood, and now it is too late. He has entered the whirling verge of the maelstrom of destruction and he is careering swiftly to its centre. His rapid, and now irresistibly downward course is alarming even to himself. He struggles to escape and with the untutored energies of a dying effort, raises his head above the waves of dissipation, and looking back with all the horrors of despair, he exclaims, O my parental! why did you not call me back? The affecting reproof breaks upon the heart-strings of his agonizing parents and vibrates to a very core. The ungoverned, misguided youth, sinks into the vale of oblivion, a victim to the cruel tenderness of his parents. He sinks to rise no more.—*Fa. Sentinel.*

From the Protestant Episcopalian.

ROMANISM.

Messrs. Editors:—The errors of Romanism have been repeatedly exposed in your periodical. The absurdity of many of its doctrines and the evil tendency of the practices of the church, cannot be unknown to your readers generally. Yet, I think it not unlikely there may be many, among intelligent Protestants, who are entirely ignorant of the very degraded state to which a large portion of the Romish church is now reduced. As it is in this country we can form no opinion of it. Here circumstances have conspired to render it less offensive than in any other into which it has been introduced. Its deformities are comparatively scarcely visible, because of the external pressure to which they have been continually exposed. If we but cast our eyes abroad, how melancholy a view is presented. In every country in which it prevails, the whole character of religion is changed. Instead, however, of my own representations, I will substitute those of a correspondent in one of the Spanish West India Islands, who speaks as an eye witness. From what he narrates, I cannot but infer that Romanism, should it ever predominate here, will lead to the same abominations.

"I am unable to say as much for the cause of religion here as you would perhaps expect; but where the priesthood is immoral and corrupt, the church, one of saints and ceremonies, and all attached to and fostered by this government, the decline must be most lamentable. It is acknowledged as such by all here, though they be rigid Catholics. The entire non-servance of the Sabbath would at once convince one where the haunts of the people were, even if he did not visit the churches. We went into the cathedral Christmas eve, at 10, P. M. It is of most spacious dimensions, has many rich altars and embellishments, which were all decked out and well illuminated for the occasion.—Here were assembled perhaps 1000 persons, and later there would be double that number. The ladies were generally dressed in white with lace. All wore veils in lieu of bonnets, and the tawny skins of the Spanish were universally hid by a skillful blending of white and red colours. Each lady was accompanied by a servant, nearly as well dressed as herself. The mistress occupied a mass chair; the servant a

rug of rich colours, spread beneath both. A great part of the aisle, between the columns, were so occupied. The men, except a few with privileged seats, were mostly standing; and many paying their respects to the ladies. From the orchestra, there poured forth the sweet sounds of many instruments mingling in soft harmony, whilst ever and anon, the voices, either in solo or full chorus, breathed out their best selected airs. It appeared a gay and festive occasion. All wore their brightest and most cheering looks. Had we remained till midnight, we would have witnessed the exacting of the solemn farce or mockery which brought them together; which was no other than the birth of our Saviour. The infant is exhibited, and the people rejoice; afterwards high mass is said and they return to their homes. There was nothing bearing a solemn or serious aspect in all we saw. In some of the inferior churches they admit the boys and populace, with immense rattles and horns, to imitate the noise of the ox and ass attendant upon the birth of our Saviour. They patrol the streets from 4 to 7, A. M. with torches for ten days previous, in order to be perfect in their respective parts; banishing sleep from the eyes of all those disposed to enjoy it. Never before did I hear such horrible discord and shouts. Several mornings I arose, and saw it proceeded from bands of eighteen to thirty well grown boys and men. Where such deeds are so celebrated, can there be any doubt as to the minds of the people on the subject of religion? 'Tis most melancholy to behold or reflect upon; but let it not draw us away from those whom it should be our chief delight to serve and to honour in a far different manner."

TRUST IN GOD.

We trust every body but God. As children we obey our parents implicitly, because we are taught to believe all is for our good which they command or forbid. If we undertake a voyage, we trust entirely to the skill and conduct of the pilot; we never torment ourselves with thinking he will carry us east, when he has promised to carry us west. If a dear and tried friend makes us a promise, we depend on him for the performance, and do not wound his feelings by our suspicions. When you were to go your annual journey to London in the mail-coach, you confided yourself to the care of the coachman, that he would carry you where he had engaged to do so; you were not anxiously watching him, and distrusting and inquiring at every turning. When the doctor sends home your medicine, don't you so fully trust in his ability and good will that you swallow it down in full confidence? You never think of inquiring what are the ingredients—why they are mixed in that particular way—why there is more of one and less of another—and why they are bitter instead of sweet? If one does not cure you he orders another, and changes the medicine when he sees the first does no good or that by long use the same has lost its effect; if a weaker fails, he prescribes a stronger; you swallow all, you submit to all, never questioning the skill or kindness of the physician. God is the only being whom we do not trust, though he is the only one who is fully competent in will and power to fulfil all his promises.—*Hannah More.*

Wait patiently on God; it is becoming of a dutiful child, when he hath not presently what he writes for to his father, to say, "My father is wiser than I; his own wisdom will tell him, what and when to send to me." Oh, Christian! thy heavenly Father hath gracious reasons, which hold his hands for the present; or else thou hadst heard from him ere now.

GURNALL.

MISSIONARY.

THE MISSIONARY SPIRIT.

Some years ago an English clergyman was invited to take the pastoral care of a large and wealthy congregation. One of his first inquiries on coming among them was, what they had done in aid of benevolent societies.

"What do your subscriptions for Foreign Missions amount to?"

"We have not given anything for that object."

"And for the Bible Society?"

Nothing.

"I cannot stay with such a church," said the clergyman.

The members of the congregation, who were extremely anxious to secure his services, remarked that he could himself open subscriptions for these different religious societies on the spot. He took them at their word, and set himself immediately to work. He organized several associations among his people and collected the first year, six hundred pounds sterling, (nearly \$3,000.) During the same year he sent from his own church, eleven members to be missionaries; before he left his charge, he had sent out twenty, and finally devoted himself to the missionary work. This clergyman is now known to all friends of the cause. It was Dr. Philip, now superintendent of the London Society's Missions at the Cape of Good Hope.—*Vt. Chronicle.*

HOW SMALL CHURCHES MAY BE MADE TO

FLOURISH.

Were the writer of these pages called upon to give counsel to a small and feeble church, struggling with a low state of religion, and which many would think might be excused for neglecting all care about the Heathen—and were he requested to point out those means which might be best adapted to promote its enlargement and spiritual prosperity; among the leading counsels he would say to such a church—"If you wish to rise, and grow, and prosper, engage in good earnest in sending the gospel to the destitute and the Heathen. Go to work immediately. Exert yourselves by prayer, by mutual conversation and all other scriptural means as well as by pecuniary contributions. Endeavor to engage, not only every member of the church but also every hearer, from childhood to hoary age, in this hallowed work. Try the experiment fully and faithfully; and amidst your poverty it will enrich you, amidst your feebleness it will strengthen you, amidst your smallness of your numbers, it will enlarge your borders.—Amidst your languor and coldness, it will be the means of rousing you to feeling and zeal

vigour and sacred enterprise in the service of your master. And when you hear from the foreign field, the blessed intelligence that your prayers and labors have been the means of some good to the heathen; that hundreds, perhaps thousands of the benighted Pagans have been graciously enlightened by your instrumentality: how will it serve to awaken every Christian feeling; to impart a sacred thrill of gratitude and joy to every bosom not totally dead to moral influence; and to shed down upon you by a hallowed reaction, those very blessings which you benevolently devised for others!" "There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty."—Rev. Dr. Miller—in Bib. Repository, 1832, p. 335.

FOULAH MISSIONS. DECAY OF MAHOMEDANISM.

There is a Mission established by the London Wesleyan Missionary Society at MacCarthy's Island, 300 miles up the Gambia River, of which a most encouraging account is given in the Missionary Register. "Of all the inhabitants of Western Africa, the Foulahs are the most oppressed: they have no land of their own; and, living by the sufferance of others, exorbitant demands are exacted from the fruits of their industry, as a remuneration for the soil. Being a defenceless people and unaccustomed to war, they are frequently the victims of the powerful, who make an easy prey both of their persons and property. They are distinguished from all other tribes by their industrious habits. They are generally free from Mohammedan Superstition, which elsewhere is found a strong barrier to Christian instruction. They highly esteem Europeans, on account of a tradition among them, that their tribe has descended from a white man; the truth of which, the European form of their features, and the lightness of their complexion, preserved by intermarrying only among themselves, tend to confirm."

The following extract from the report of the Missionary, Mr. Dove, made in March, 1835, confirms the opinion, which is without doubt sustained by many facts, that the influence of Mahomedanism is generally on the wane—"There is evidently a great and glorious work going on, among many of the African youths who work the merchant's vessels on the River Gambia. Their thirst for religious knowledge is intense and ardent; there is a holy emulation among them to read the Scriptures and useful books. They often, on their arrival at this place, apply to me for books; on asking them what kind of books they require, their reply is, 'About God so loved the world, that he gave his only begotten Son.'

"The spirit of enterprise is evidently going out of the Mahomedan System. Their opposition to the course of Christianity has, in some measure, abated; a spirit of despondency has come over the minds of the Bushereens; and the Gospel of God our Saviour is silently winning its widening way in this part of Western Africa. The Arabic Scriptures will be the principal means, under God, of enlightening and saving the Mahomedans in the interior of this country."

Language to the same effect is used by the London Missionary Society in their report of some of the South African Missions.

"The change which has taken place in the views, feelings, and practice of the Mahomedan converts, is peculiarly striking. Of the present candidates for baptism, there are six most anxious inquirers, who were Mahomedans: respecting these, the Missionary has stated—"When I ask them what they thought of becoming Christians, they say, 'We hear, from your preaching, that Christ is the only Prophet—that he is the only Saviour—that He died on the Cross for sinners, and that by His redemption and grace alone we can be saved.'"

"There is a great awakening among the Mahomedans in this town; and it appears as if the dominion of error and sin were beginning to shake, preparatory to its fall. The priest does all he can to keep the people in ignorance; but it is in vain: they say to him, 'You have deceived us long enough; but now we know better, we now know that we can become happy by the grace and merits of Jesus Christ.' One of the Mahomedan converts is a young woman, who, with her two young children, was sent from Cape Town in order to be sold at Uitenhage. She came to my church, and she told me, with tears in her eyes, that when she heard the preaching of Christ as the only Redeemer of Mankind, and that we may be happy in Him by free grace without money and without price, she thought within herself, 'Why have I been so foolish to listen to my priest, who continually says, Bring, bring, bring money—bring rice—bring fowls, yea, bring what you have?'—She continued hearing the Word of Truth; till, being fully convinced of her sins, she came to me the first time to speak about the state of her mind. I was astonished; and finding that her ideas of the word of God, the love of Christ to sinners, and His sufferings for them, were so clear, she was baptized; and when she took her infant to bring her, in order to receive the holy ordinance also, she was so affected, that she laid the child on her breast, and cried aloud. Her appearance made such an impression on the congregation, that very few eyes remained dry. About three months ago, her child died. The mother was quiet, and comforted herself in our Redeemer, saying, 'I hope to meet my darling in heaven again.'—Southern Churchman.

THE OBSERVER.

GAMBIER, WEDNESDAY, APRIL 13, 1836.

STRANGERS AT CHURCH.—An English paper tells us, that by an act of Parliament of former times, every vacant seat in any parish church in that country, becomes public property the moment the service commences, and in case of the seats being locked, instances have occurred of their being broken open, even in the presence and by order of the Bishop of the diocese himself. We do not desire any legislative enactments upon such a subject; but we should like exceedingly to see an unwritten law upon it, pervading the public mind. The arrangement of separate pews for different families is a most judicious one, and must ultimately pervade in every thriving and settled community.—Even our Methodist brethren, if we are not mistaken, have shown in some places a disposition to return to it. But

like every thing else, it has its inconveniences, and one is, that it sometimes sends away strangers from the church door, while there are sittings enough within. This evil exists mainly in our large cities, and we have been told, it is severely felt often by strangers whose business detains them there over the Sabbath day. Some understandings, similar to the English law, would be, perhaps, an effectual and proper remedy. It might also, as a little thought will show, correct other evils also.

REPORT OF THE PRAYER-BOOK AND TRACT SOCIETY OF ST. JAMES' CHURCH, FULHAM, LONDON, read before the Society on Good Friday, 1836, by the Rector, the Rev. Alvah Guion.

The Board of Managers of the Prayer Book and Tract Society of St. James' Church, in presenting their third Annual Report, would acknowledge the goodness and mercy of God in sparing them and the members of this society another year. We also feel thankful to the author of all good for the lively and growing interest which is visible among us in favor of this and every benevolent enterprise. May this interest continue to grow, and whatever our hand findeth to do, may we do it with all our might.

During the past year there has been purchased from the General Episcopal Sunday School Union, and from the Potent Episcopal Press in New-York, Prayer-books, tracts, and small bound religious books, to the amount of \$137 75. During the same period there have been disposed of, either by sale or gift, 113 Prayer-books, & Bibles, 59 small religious books, and 3,700 pages of tracts, leaving on hand 93 Prayer-books, & Bibles, 98 small bound books, and an assortment of tracts.

The whole number of books and tracts circulated by this Society since its organization on Good Friday, 1833, is 277 Prayer-books, & Bibles, 141 small religious books, and 14,361 pages of tracts. The amount of money received for books sold at the depository during the year, is \$22 33, and the amount of donations received from members of the Society, is \$9 75, making in all \$32 08, which has been paid for books, leaving a balance of \$138 14 now due from this Society.

Being engaged, as most of us are, in another society for the circulation of the holy Scriptures, our prominent object in this society is to circulate as widely as possible, that precious, that sacred treasure, the Book of Common Prayer. Next to the Bible it stands unrivalled. May those who have it, and who know from their own blessed experience its spiritual character and usefulness, stand ready to aid in sending it from house to house, and from land to land, till it shall be found with the Bible in every place where there are men to read and pray. [Cont.]

For the Gambier Observer.

COLONIZATION MEETING IN ST. VERNON.

At an adjourned meeting of the friends of Colonization held at the Court house on the 31st inst. agreeably to previous public notice the meeting was called to order and George Browning appointed chairman and E. Alling Secretary.

Rev. Mr. Hickman in behalf of the committee appointed to draft a constitution made a report which was accepted, and the following constitution after several amendments was adopted.

(We omit the Constitution it being essentially like the one recommended to auxiliaries by the parent Society.)

A committee of three consisting of Rev. Mr. Hickman, D. C. Dunlap and A. H. Jackson was appointed to nominate suitable persons for officers of the Society.

A committee of five consisting of Rev. Mr. Hickman, C. Colerick, G. Bryant, M. H. Mitchell and F. C. Knowlton was appointed to obtain signatures to the Constitution.

On motion, G. Browning was added to said committee.

The following persons were on nomination of the committee appointed officers of the Society, viz.

G. Browning, President.
E. Alling, C. Colerick, H. B. Curtis, Vice Presidents.
D. C. Dunlap, Secretary.
H. S. Brown, Treasurer.
Directors.—J. C. Hall, J. E. Woodbridge, C. Delano, T. Burr, S. F. Updegraff.

The Secretary was authorized to subscribe for the African Repository for the use of the Society.

It was on motion Resolved, that the proceedings of this meeting be published in the several papers in this country.

Adjourned.
Attest E. ALLING, Sec'y.
Mt. Vernon, March 31st 1836.

Dr. McVINEY'S VISITATIONS.—Visit Trinity Parish, Pleasant Pt. Knox on Sunday, April 17th. Leave Gambier April 19th, for Concho—visit St. Mark's, Mill Creek at 11 A. M. April 20th. Preach at night in Concho; Thursday, 21st, preach at night in New Philadelphia—22d, Sunday, 24th, Parish of St. Timothy, Maryland; 26th and 27th, St. James', Boardman and Canfield, Ohio; 28th, 29th, P. M., Sunday May 1st, and Monday, A. M., St. Peter's and St. Matthew's, Ashland; May 2nd, P. M., St. Michael's, Unionville; May 3d, P. M., and 4th, Christ Church, Windsor; 5th, St. James', Batavia; 6th, P. M., Chardon; 7th, P. M., and Sunday, May 8th, St. James', Plainville; 9th, at 2 P. M., Willoughby; 10th, P. M., St. Philip's, Strongsville; 11th, A. M., Brunswick; P. M., Union Parish, Liverpool; 12th, St. Stephen's, Grafton; 14th, St. Jude's, Montville; at night, and Sunday, May 15th, St. Paul's, Medina; 16th, P. M., St. Paul's, Akron; 17th, St. John's, Stone; 18th, Christ Church, Franklin; 20th, Bethel Church, Boston; Sunday, 22d, May, Trinity Church, Cleveland; 26th, Grace Ch. Sunday, 29th, and Sunday 29th, Trinity Church, Lyme, and St. Paul's, Norwalk.

DIED.

On Good-Friday, after a lingering illness, MARGARET H. wife of J. T. Davenport, Circleville, aged 26 years. The early education of Mrs. D. was the furthest removed from the church, in whose communion she had been for nearly two years. With all the prepossessions of one accustomed from infancy to the Congregational mode of worship, her objections to a liturgy, may be easily supposed to have been many, and those deeply rooted. With the views of a Baptist, added, of which denomination she had been a member, nothing but much examination by the light of reason, and scripture, could have induced her to embrace the doctrines, and discipline of the Protestant Episcopal Church. Such an examination, as the writer can testify, was neither short nor superficial, and it is believed, that her opinion, once formed, was matured by experience of the peculiar benefits conferred by the church of her adoption.

She often remarked on the holy solemnity of the communion and Baptismal services, whilst as I have been informed by her bereaved partner, she concluded a short time before her death the perusal of the bible according to the yearly arrangement of the P. E. Church i. e. the Old Testament once and the New, 3 times,—a more systematic plan cannot be adopted; and one better calculated to advance our spiritual interests to the highest.

For several years Mrs. D. had been in the school of severe bodily affliction, and what allowances must be made for poor human nature, even when the subject of divine grace, they best know, who, themselves have been similarly tried.

From frequent pastoral visits, it is fully believed that amidst all her pains of body, and the anxieties arising from a large young family, the hope of our dear departed was resting on the rock of ages: thus she has frequently expressed herself.

Her last hours did not display those bright hopes and glorious anticipations which, sometimes are permitted to gild the death-bed scenes of the children of God; but this will be regretted less by those who knew her best. "Tell me not," said Cecil, "how she died, but how she lived." Too much importance is placed on death-bed transactions, and it is to be feared, much to the injury of religion. For when on the one hand, is considered the deadening effect on the spirits, of certain diseases; and, on the other the probable results of stimulants administered frequently at the last hours, either by medicine or other wise; should we not lay every mark in pronouncing a verdict on evidence afforded by a death-bed; especially when it is recollected that Thomas Scott knew nothing of these things, and many (who have afterwards recovered and exhibited evidence of being new creatures) in anticipating their departure, have had what the bystanders pronounced the correct and judicious of future blessings.

Let it not be supposed from these remarks that the writer undervalues, in the least degree those precious manifestations of Divine love with which a tender parent sometimes welcomes to their full fruition of his embrace, his dying children. Far otherwise!

To the Church of which Mrs. D. was a member, the writer would commend the important considerations suggested by St. Peter 2 Ep. 1—11, as a lesson which they would do well to attend to; assuring them that they ought not to expect an "abundant entrance," hereafter, unless now, they give diligence to make their calling and election sure, by a constant attention to the minute points mentioned by the Apostle. That the Christian grace of every one of you may be as the light which shineth brighter and brighter unto the perfect day is the prayer of the writer.

RELIGIOUS INTELLIGENCE.

CLERICAL CHANGE.—The Rev. George Minter, has resigned the rectory of Christ Church, Potomac, Montgomery County, and St. George's Church, Maryland, Berks county, and has accepted the rectory of St. Andrew's Church, West Vincent, and St. Mark's Church, Honeybrook, Chester County, vacated by the resignation of the Rev. Cyrus H. Jacobs. The last named Church has just been erected, and shortly will be consecrated. It is a handsome and commodious building, situated about six miles south of St. Mary's Church, under the rectory of the Rev. Levi Bull; both of which Churches owe their origin to the zeal and exertion of this indefatigable laborer in the Lord's vineyard.—Episcopal Recorder.

STATE OF THE CHURCH.—We understand that the Rev. Alexander H. Vinson, now minister of St. Paul's church, Portland, Me., has accepted a call to the Rectory of Grace Church, Providence, and will enter on his duties immediately after Easter. The Rev. Thomas M. Clark will, we are informed, temporarily supply the pulpit in Portland.

CONFIRMATION.—On Monday afternoon, (21st ult.) Bishop White confirmed fifty persons in Christ Church, seven of these were from St. Peter's Church, and seven from St. James', and the remainder, thirty-six, belonged to Christ Church. The number confirmed—their manifold talents and deep feeling—the crowd of friends who gathered, and the happy harmony of the service from which the best fruits of the Gospel could be had—the venerable appearance, the deep voice, and almost transcendent voice of the bishop—all gave more than usual interest to the administration of an ordinance always one of the most affecting in our Church;—and we may add too, one which places the pastor under the highest responsibilities, in the preparation of his candidates. May those responsibilities, in every case be rightly felt and sustained!

Bishop White completes on Monday his eighty-eighth year; yet before this paper is issued he will have held another confirmation, and before of previous every morning this week, and on Monday and Tuesday of next week.—Episcopal Recorder.

WEST INDIES.—On the 19th ult., the Rev. Henry Gage Hall was instituted in the island of Antigua, to the living and rectory of the parish of St. George, in said island, by the Venerable Archbishop Thomas Parry, A. M., Archbishop in and over the islands of Antigua and Montserrat, Dominica, St. Christopher, Nevis, and the Virgin Islands, and their respective dependencies, as commissary for that purpose appointed by the Right Rev. the Lord Bishop of the diocese of Barbadoes and the Leeward Islands.—Barbadian.

SPIRIT OF MISSIONS.—The Protestant Episcopal Press having undertaken the publication of the Spirit of Missions, by the appointment of the special Committee of the Board of Missions on the Missionary Paper, will receive subscriptions, postage paid, at their office, No. 40 Lumber-street, New York. The price of the Spirit of Missions is one dollar per annum, and must in all cases be paid in advance.

MISSION TO TEXAS.

We made a brief allusion to this contemplated mission last week, and now proceed to state further particulars.—The projector of the mission, the Rev. H. Salmon, arrived in this city a few weeks since, accompanied by fifteen families, (comprising in all fifty-four persons,) the heads of which are substantial farmers and mechanics; worthy, pious, and a large proportion of them Episcopians. This company, who are to leave for Texas, by a steamer made in November last, with Gen. S. F. Austin, and his partner, Samuel M. Williams, Esq., they have agreed to settle upon their lands on the Brazos river, in Texas, near San Felipe de Austin, a very healthy and valuable part of the country, and each family is to receive nearly a thousand acres of land. The expenses of the expedition are to be defrayed with money advanced by Col. John White, of Syracuse, to be repaid in land by the colonists.

Mr. Salmon's great object is to establish himself as a missionary in Texas, seven-eighths of whose population, many of them Churchmen, consist of emigrants from the United States, to build up the Church of God in that new and most interesting section of country, and to make use of the lands which are guaranteed to him by contract, as the means of doing so. Of the importance of such an enterprise, in a missionary point of view, there can be, we think, but one opinion. The most ardent and intelligent friends of missions have advocated the plan of Christian colonization as the most effective for missionary operations.—The advantage, indeed, pursued by a missionary who carries with him a colony of men, prepared to sustain him, and co-operate with him, and second his labors by the force of Christian habits and example, over one who goes alone, and is compelled to rely solely on his individual efforts is at once obvious. We are, therefore, sorry to learn that Mr. Salmon is arrested in so promising a plan by unforeseen embarrassments. The expense of transporting the emigrants from Ohio to Texas having exceeded the estimate by about \$700. In consequence of this disappointment, Mr. Salmon is unable to follow his colony, and thus a new appeal is made to the liberality of the friends of missions.

Mr. Salmon informs us that arrangements have been made for throwing all the business details of the enterprise into other hands, so that after his arrival he will be enabled to devote himself exclusively to the objects of his mission.—Thus, one objection, which might be anticipated, is removed. The enterprise also, we are told, meets with the approbation of the Bishop. The committee of Foreign Missions, we understand do not feel themselves authorized to act in the premises, until Mr. Salmon shall have visited Texas, and reported the state of things, though we have no reason to think that they are otherwise than favorably disposed to the enterprise. Episcopalians should act in harmony with the Society, and take leave to suggest that Mr. Salmon should obtain such recommendation of the object from the Foreign Committee as their general information may enable them to give. With this brief statement, we commend the enterprise to the liberal regard of our readers.—Charleston.

RESTORATION AND MOHAMMEDANS IN PERSIA.

In the N. Y. Christian Intelligencer of last week, we notice a letter from the Rev. Justin Edwards, missionary to Persia, dated at Tabreez, June 16, 1835. From it we quote the following interesting particulars:—Christian Witness.

We linger in this city, for our better security, until we may be joined by a missionary companion. Tabreez has long been the seat of English and Russian Embassies, and the inhabitants have thus become familiar with European customs and manners, and offer no annoyance. At Oormiah, a European is a wonder, and it would be hardly safe for us to reside there alone.

Soon after our arrival in Persia, I visited Oormiah, to

procure a Syriac teacher.—I was greatly delighted with the natural beauties of the country. The province is decidedly the finest I have seen in Asia; not surpassed in fertility and beauty even by your charming valley of the Connecticut. Still more was I delighted with the prospect of usefulness presented among the Nestorian Christians. I was welcomed by all classes of the people, with the greatest cordiality, to my missionary work. One of their bishops and a priest accompanied me to this city, and have since resided in my family. They are teaching me their language, the Syriac, and are themselves learning English. They are uncommonly fine young men, and give promise of becoming eminent blessings to their oppressed, benighted nation.

Mohammedanism, also, totters in Persia. The late succession of the young king to the throne, I regard as an event highly auspicious for missions. He is much inclined to the introduction of European manners, and seems to desire the best good of his people. Could the knowledge and spirit of the gospel be revived, and alas forth in the holy lives of nominal Christians here, I feel confident, that the dominion of the false prophet would fall.

What kind of Christianity do the Mohammedans of this country now behold? None that has life—none that is productive of a morality even equal to their own. Intemperance, for instance, is so common among the native Christians of Persia, and the few Europeans who stroll hither for the sake of lucre, that where Mohammedanism is one of their own sects, that man has now become rather common, they observe say, "That man has left Mohammed and has gone to Jesus!" The Nestorians reverence the Bible, and exalt it above all human tradition. Our hopes, therefore, is, that they may imbibe its spirit and, with the blessing of God, become prepared to shine forth as the light of this benighted portion of the world, when this shall be the case, Mohammedanism in Persia is for ever at an end.

While I write you, my dear brother, our doors are closed and we are in quarantine on account of the plague, which is now raging among the poor natives around us. In all these regions, you are doubtless aware, the atmosphere is often curdled by pestilence, which threatens to cut down the missionary in common with the falling multitude. But we know our divine Master will preserve us if he has any use to make of our poor services, and that will be long enough.

INDIA.—We have received Serampore papers to Sept. 23 1835. They contain many facts, which will be both new and interesting to our readers.

TEMPERANCE.—The "Ahmednugger Artillery Temperance Society" was formed, Nov. 20, 1835, with 30 members. The members solemnly promised never to drink any ardent spirits themselves, nor offer it to others, except when prescribed as a medicine. The constitution provided, that any member who should "make an improper use of vicious, malt, or any other intoxicating liquor," should be expelled. March 11, 1835, there were members present 23; removed to Bombay, 5; deceased, 1; expelled, 26. Of the number expelled, were several "temperate men," who thought it advisable to draw their rations of liquor on the march, being unable to get wine or beer, and having had water.

At Trichinopoly, a Temperance Society was formed, Feb. 19, 1845. By the latter end of April, the number of members had increased to 350, and the reformation of morals among its members was most striking. A taste for religious reading and conversation had greatly increased among them.

Another society was formed at Dhar, early in May, with 22. In May, they had increased to 42. Another was formed at Poona, April 13. In May, it had 34 members. Another had been formed at Hyderabad, in June. The greater part of the members of these societies belong to the British army in India.—Boston Recorder.

NAVY ON POPERY.—The "Thoughts on Popery," by the Rev. Dr. Nevins, which appeared in the New-York Observer, with the signature of M. S., have been enclosed in a most disgusting volume, by John S. Taylor, and thus made accessible to the Christian public. Perhaps nothing has appeared on the subject of Popery, which assigns it before the tribunal of common sense and the Bible, and convicts it of falsehood and absurdity, more triumphantly than these articles. The style is unique and simple, the argument spiritual and logical, and a cheerful piety is diffused through the whole book, such as might be expected from one who eminently died "the death of the righteous." Through this appeal to the law and to the testimony, the author, though dead, will speak, as we hope, to thousands who know but little yet of that religion, which may well be styled the "mystery of iniquity."—Observer.

JAMAICA.—Since the publication of our last, we have through the medium of the Southern papers, learned that the Rev. Mr. Freer had arrived in this island, as agent of the Mico Charity, and brought with him competent masters to enable him to commence his benevolent labors for the purpose of instructing the apprentices of this country. A contemporary remarks that "as few of our readers know anything of the Charity from which this munificent donation has been made, we will state for their information, that the Mico charity derives its name from the founder, Lady Jane Mico, who, in the year 1670, bequeathed the moiety of a sum of £2,000 sterling, to redeem from captivity poor Christian slaves, held in Slavery in the States of Barbary. The amount of the original bequest was, by an order of the Court of Chancery, invested in landed property in the neighborhood of London, and the proceeds, from time to time, paid over to the Accountant General of that Court, but remained unappropriated. An application, however, having been made to the Court in the month of January, last year, setting forth that the charity funds could no longer be appropriated strictly according to the will of the benevolent individual, and praying that some might be applied toward the education of the apprentices in the British colonies, as being in the interests of the said funds as nearly as possible to the intentions of the testatrix, an order of the Court was made, placing at the disposal of the trustees, a sum of about £100,000 3 per cent. bank annuities.—With this sum it is gratifying to know, the trustees of the Charity are now about proceeding to diffuse the blessing of a Christian education, as far as they may be enabled to do so, amongst the apprentices and other inhabitants of our colonies, having selected this island as the sphere of their earliest efforts."—Carnegie Chron.

A very interesting examination took place on Saturday last before the Lord Bishop of Jamaica, at St. Mary's Chapel, of the St. Mary's evening and Sunday schools, consisting of five hundred and seventy-four pupils, chiefly apprenticed laborers, and most of them adults. Four classes, about eighty persons, were examined in reading the gospels, psalms, and some of the elementary books, and in answering questions in the Church Catechism, Broken Catechism, and Catechism's Introduction, and acquitted themselves, as we are informed, very much to the Bishop's satisfaction.—Id.

To give our readers some idea of the safety which is afforded to the Protestant Irish clergy in Ireland, and those who deny the facts of the enormities and numberless brutal outrages perpetrated on them by the rural forces of agitation, we can show from a record, that, from 1829 to March 1835 inclusive, five Protestant clergymen have been murdered, and forty-two assaulted and put in peril of their lives, besides a vast number of other outrages directed against the servants and property of Protestant clergymen, independent of the attempted assassination of the Rev. Mr. Williams of Killoreagh, Cavan, who still lingers under wounds from which it is feared he can never recover.—Stockport Advertiser.

Extraordinary Funeral.—The Rev. Charles Steer had been vicar of the three parishes of Axminster, Kilminster, and Newbury, in Devonshire, England, for fifty-three years. He died in December last, and such was the esteem in which he was held, that "his funeral was attended by the whole of his three congregations, the female part of whom appeared in deep mourning." Can ambition ask a more honorable monument? The Christian surely will not.—Id.

Three dissenting chapels in Surrey, England having been deserted by their pastors and flocks, have become chapels of ease to the Protestant Episcopal Church.

A converted Jew was lately baptized at Plymouth before a large congregation assembled for the purpose of witnessing the ceremony.

The Rev. Mr. Candlish, of St. George's Church Edinburgh, has recently received in an anonymous note £2000 sterling, to endow the chapel lately purchased from the Unitarians.

SUMMARY.

A bill appropriating \$35,000 to each of the Colleges in Pennsylvania, has passed in the Senate of that state. The Senate also concurred in the bill from the House for a State Convention, to amend the Constitution.

A Committee of the Legislature of Ohio, at its late session, made a report, accompanied with resolutions, recommending the construction of a Ship Canal around the Falls of Niagara, and requesting the Ohio Delegation in Congress, to co-operate with others in obtaining for this purpose an appropriation from the General Government.

From Florida, authentic accounts were received, by the mail of yesterday evening, confirming the main facts, heretofore reported of the return of the troops from Withlacoochee to Fort Drane, and Gen. Gaines' departure, for New Orleans. There appears, however, to be no foundation for the rumor that the war is ended. On the contrary, every preparation was making, under the orders of Gen. Scott, to carry it on with vigor.

We grieve to have to state that official information has been also received of the death of the gallant and chivalrous Lieut. Izard, of the wounds received by him in the first action with the Indians on the 28th ultimo.—National Intelligencer.

Awful Disaster.—We have a letter from Mobile, dated on the 13th inst., giving an account of a terrible explosion, on board the steam boat Ben Franklin, a few yards from the wharf of that city. The writer says: "I was sitting in the Reading Room at the time of the explosion. The concussion was so great that I at first supposed it to be an earthquake, it was accompanied by a rumbling noise. I was on the wharf in five minutes, and saw the boat drawn to the shore. It was such a spectacle as I had never before beheld—a shattered hull, full of mangled corpses, the dead and the dying." The annexed account is from the Mobile Mercantile Advertiser, of the 14th:

The boilers of the steam boat Ben Franklin, as she was leaving this port for Montgomery yesterday morning, burst, producing a concussion that shook the whole city. The boat had just backed out from the wharf into the stream and having turned her bow upwards, the engine had been stopped in order to give the machinery a forward motion, when the dreadful accident occurred. Almost upon the instant, the whole city rushed to the wharves to gaze upon the scene of horror and destruction. The spectacle was truly affecting. The boat was forty or fifty yards out in the stream, the whole of the boiler deck, the boilers and chimneys were gone, and over the surface of the water were strewn the fragments of the boat, busts, barrels, and even human beings. One individual, Mr. Isaac Williams, of Wilcox county, near Portland, was blown up full one hundred and fifty yards from the boat. It is a matter of utter impossibility to ascertain the number of persons killed and missing, as the boat was just leaving, and probably one half or more of the persons on board had not registered their names. The number has been variously estimated from ten to twenty. The boat was understood to be injured so much as to preclude the practicability of repair. The cause of the accident is generally believed to be the low stage of water in the boilers—whether by accident or neglect we will not pretend to say.

A new steam boat of great length and power, has been put upon the line between this city, (New York) and New-Haven. On Thursday of last week, she made an experimental trip, and accomplished the distance (usually stated at 84 miles by water), in four hours and a half. This is at the rate of 16 miles per hour.—Observer.

The Hon. Roger B. Taney, on Monday, at Baltimore, took his oath of office as Chief Justice of the United States Court and Presiding Judge of the Baltimore Court.

By the new constitution of Arkansas, all Lotteries are made unconstitutional, and the Legislature is forever debarred the right of legalizing them.

M. Lomonosoff, First Secretary to the Russian Embassy in London, has been appointed Minister to this country. He will come to the United States direct from London.

An Irish Resolution.—The late Anti-Slavery meeting in Cloyne.—One of the resolutions entered into deserves to be recorded.—"Resolved, that a legal opinion shall be obtained as to the legality of paying tithes;—and that if such legal opinion shall be in favor of the claim, that we shall notwithstanding, resist the payment unto the death."—Channel Herald.

FOREIGN.

By an arrival at this port, says the New-York Observer, papers have been received to Feb. 30th.

The French Ministry had been organized. M. Thiers was appointed President of the Council, and Minister of Foreign Affairs; Count Montalivet, Minister of the Interior; M. Roussier, Minister of Justice, and Keeper of the Seals; M. Passy, Minister of Commerce; and M. Polet de la Lore, Minister of Public Instruction. Marshal Maison, Admiral Duperre, and Count D'Argentan, remained as formerly, Ministers of the War, Marine, and Finance Departments.

On the 19th of February, at 8 o'clock in the morning, Fieschi and his accomplices, (Patin and Morey) in the attempt to murder the King of France with the infernal machine, were beheaded according to the sentence of the court. Fieschi persisted to the last in maintaining the truth of his assertions in regard to his accomplices, and claimed credit for having rendered a service to his country by pointing them out. On the other hand, Patin declared "I die an innocent victim to infamous machinations." His last words were, "Adieu, gentlemen; I am a victim. I die innocent. Adieu!"

In the British House of Commons, Feb. 19th, Lord Dudley Stuart made a long and animated address relating to the encroachments of Russia, and concluded by moving an address to the Crown for the treaty of Constantinople of the 8th July, 1833, the treaty of St. Petersburg on the 29th of January, 1834, the correspondence relative to those treaties, and the correspondence with Russia relating to the remonstrances made by England against the conduct pursued by Russia towards Poland. The debate was continued by several gentlemen. The result was, that so much of the motion as related to the Treaty of Constantinople was agreed to; the rest was negatived.

Severe gales had been experienced in various parts of England, particularly on the 16th and 17th of February. Upwards of forty vessels (according to Lloyd's book) had been driven on shore, or totally lost, principally on the east coast.

From Spain we learn that Mina had taken a fortress in Catalonia, situated on a precipitous rock, called Santuario del Hart. He found 300 prisoners, Carlists and Catalonian rebels, there, all of whom he had caused to be shot. This slaughter was perpetrated in revenge for the cruelty practiced by the garrison on 130 Royalist prisoners, who were thrown over the walls of the fortress down the rock, and dashed to pieces.

Dissolution.

THE co-partnership heretofore existing between the subscribers, under the firm of Green & Peetre is this day dissolved by mutual consent. All persons having claims against the said firm will present their accounts and all those indebted thereto will make immediate payment.

H. B. GLEEN.
E. H. PEARCE.
Gambier, April 1, 1836.—3c.

Canal Notice.

ON the fifteenth day of April next, Books will be opened at Mount Vernon, Bladenburg, Martinsburg, Danville, Millwood, Amity, Fredericktown, Chambersville, and Centerville, in Knox county, and at West Liberty and Roscoe in Cohocton county, to receive subscriptions to constitute the capital stock of the Mount Vernon Lateral Canal Company, and said books will be kept open from that day to the first day of May next from 9 o'clock A. M. till 4 o'clock P. M. of each day, Sundays excepted. The Capital Stock of said Company is \$200,000 divided into shares of \$25 each.

Persons subscribing will be required to pay at the

